/173 cont./

Under the influence of the whites, however, the Chané and Chiriguano are gradually changing their huts, and many Indians are already building huts that are identical with theirs.

No hut here has its original Indian form. The genuine Chiriguano huts (the original Chané huts are not known) were very large; up to 100 persons lived in one house, and the entire /174/ village consisted of only a few large huts (1). These

1. Annua de la Compañia de Jesus. -- Tucuman y Perú -- 1596. Relaciones geográficas de Indias. Madrid, 1885. Vol. II. Page CIV.

evidently correspond to the large family houses well known in Brazil, which I saw in Bolivia only among the Chacobo, a Pano tribe from Lago Rojo-Aguado.

Even in Viedma's (2) time, at the end of the eighteenth

2. Viedma: loc. cit.

century, /Fig. 83 appears here/ however, they seem to have given up the original type of house and built smaller huts.

In many villages there belongs to each hut one or more maize granaries (Fig. 84a), in which maize, gourds, etc. are /175/ stored. These granaries are built on piles and are perhaps a reminder of the time when the Chiriguano and Chané lived in swampy regions. To each granary there belongs, as a rule, a ladder (Fig. 84b). Sometimes the granaries and the dwellings are built together into one house. /Fig. 84a appears here./ I saw such huts in the vicinity of Machareti and at Yatavéri, not far from Ivu. Not infrequently the granaries stand in the fields, far from the dwellings.

These villages are neat and clean. Huts and market place are swept daily and the refuse is burned.

The space in the huts is not too cramped. /176/ In each house, as a rule, there lives only one family, which, aside from the rest of the family members, sometimes consists of the husbands